2:Ferdon A-5 (1956) 1957
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836 by the people as a necking party is in the United States. There is seldom, if ever,
any secrecy surrounding such momentary love matches, and whereas the girls come
[522] in for a certain amount of joking from the older people, it is the boys who bear
the greater brunt of the jokes. A term commonly heard in such joking sessions is
that of *muy tatani* (very devilish) and it is used to describe the feelings of a young
[797] man or woman toward his, or her, partner. Such premarital affairs are regarded
as quite normal and natural, in spite of the nominal acceptance of the Catholic
[832] faith, and, as my workmen once pointed out, a young man is naturally *muy toro*
and must have his girls and stay up late at night. However, when a person reaches
the age of about thirty he is described as being only *medio torito*.

848 Should a child be born out of wedlock there is never a curse on mother, child,
or father. On Easter Island, as in many parts of the rural world, a large family
[842] is looked upon as highly desirable since the children can eventually help with the
work. With this concept well entrenched in the culture of the island, a girl bring-
ing a child with her into marriage constitutes an advantageous acquisition.

431 A side light on the problems of courting comes from a statement made by
836 Martin Rapu, one of our foremen. Martin reflected that when he was young and
unmarried (he is now twenty-two and was married at twenty) he changed girls
often and it was much trouble and quiet costly, for he had to give each new girl
[581] presents from time to time. Finally his father advised him to get married, for he,
the father, could no longer afford the gifts that Martin needed each time he
changed girls. Martin then added that he had found married life a lot calmer and
more peaceful than that of his premarital years.

584 When a boy has finally decided upon the girl he wants to marry he may ask
for her through her parents in one of two ways. He may go personally to the girl's
father or mother and ask for the girl. If he is accepted he returns home immedi-
ately and notifies his father of the fact. The father then goes to the house of the
girl's parents and the two families give a party to which their respective extended
family relatives are invited. Both families join in furnishing liquor and food for the
affair, though the boy's father may go through the ceremony of pouring the first
[583] round of drinks. At this time there appears to be a small exchange of gifts be-
tween the families, apparently no more than a token exchange, for Jorge mentioned
that a little money might change hands, but in telling of it he did not seem to
regard it as much of anything.

The second method of arranging a marriage is for the youth to tell his father of the girl he wishes to marry. It then becomes the father's duty to go to the house of the girl and, bringing with him a little liquor, ask the father or mother of the girl for permission for his son to marry her. Consent appears to be primarily

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584 in-law as a gift. The father-in-law accepts the gift and immediately gives a rooster
574 to each of his brothers and sisters. If one of his brothers has given a feast in his
431 honor,[6] he will then take the remainder of the string of birds and drape it over
[606 the neck of this particular brother. In doing this he gives the brother the honor of starting the apportioning of the roosters among the members of the extended family. The brother so honored takes the roosters and gives them to his wife who, after taking one herself, passes the string down through the relatives until each has one of the birds. In this act the brother has, in effect, been given the same honor as that of the "secretary," or *motuha*, who distributes the gifts at the time of a wedding.

174 The strong position of a wife's father may hark back to an earlier custom
584 whereby a mother or father, noting a hard-working bachelor with a good planta-
606 tion of yams, *camote*, sugar cane, etc., presented their daughter to the man for
581 his acceptance or rejection. Neither the desires of the daughter nor the age of the bachelor in relation to the girl's was considered.

584 The operation of such a marriage was described as follows. Noting a hard-working bachelor and seeing in him an opportunity for a "wealthy" marriage for their daughter, the father of the girl would either send his daughter to the man, or more commonly, take her to the bachelor's home. Upon entering the house, the father would ask, "Where are you?" and the bachelor would answer, "Here I am," whereupon the father would leave the girl in the house and say, "Here." If the bachelor accepted the girl he immediately went outside and gathered together chickens, yams, *camotes*, and other foods to make a big *umu* feast for the
[586] girl's father. However, if at some future date the girl's father felt that his daughter's husband was no longer working hard in his fields or at fishing, he had the right to come and take her away and give her to some other man. In extreme cases a girl was allowed to leave her husband and return home.

177 Today such forced marriages no longer exist, but a father may counsel his
584 daughter to marry some hard-working bachelor of his choice. If she refuses he will wait awhile and again counsel her, repeating this advice until she marries the man. As one of my informants put it, "He will keep counseling her until the idea
[581] and the advantages of such a marriage are well in her head." In such marriages one interesting change has been made. No daughter is "counseled" into a marriage with a man too much older than she, for, "See how much older brothers fight with their too young sisters — it is the same with such a marriage."

6 Presumably this refers to a *koro*, although according to Métraux such feasts honoring a brother were not common.

15:Routledge E-5 (1914-1915) 1919
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266 in the luncheon-basket, and, sitting down on a rock, asked to be told the story of the cave. "That," my attendants replied, "is 172 Ko Tori." He was, they said, the last man on the island who had eaten human flesh. In this hiding-place he had enjoyed his meals, and no one had ever been able to track him. There had formerly been a cooking-place, but it was now hidden by a fall of stones. He had died as a very old man at the other end of the island, apparently in the odour of sanctity; to judge by the toothless jaw if he had not deserted his sins they must long ago have deserted him. His last desire was to be buried in the place with which he had such pleasant connections, and in dutiful regard to his wishes, or because it was feared that his ghost might otherwise make itself unpleasant, some of the young men bore the corpse on stretchers along the south coast and up to the top of the mountain, depositing it here. The next thing was to get at some sort of date; chronology is naturally of a vague order, and the most effective method is, if possible, to connect events with the generation in which they happened. "Did your grandfather know him," was asked, "or your father?" The answer was unexpected. "Porotu," they said, pointing to one of the old men, "helped to carry him," and silence fell on the group. My heart sank; I had then undone this last pious work and committed sacrilege. To my great relief, however, strange sounds soon made it clear that the humorous side had appealed to the escort; they were suffocating with mirth. "And now," they said, gasping between sobs of laughter, "Ko Tori goes in a basket to England." As I write, Ko Tori resides at the Royal College of Surgeons, and has done his bit towards elucidating the mystery of Easter Island.

834 Sexual morality, as known to us, was not a strong point in life on the island, but marriage was distinctly recognised, and 581 the absolute loose liver was a person apart. Polygamy was 595 usual, but many seem to have had only one wife. The children 611 belonged to the father's clan, and are often distinguished by his name being given after their own. At the same time the clan of the mother was not ignored, and a man would sometimes fight 764 for his maternal side. If a man had sons by more than one wife, after his death each claimed the body of his father to lie on the ahu of his mother's clan, and the corpse might thus be carried to several in turn, finally returning to its own destination.